1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

423 The care with which the seclusion of the rock-shelter is still maintained probably belongs to a different category of ideas, and is an example of the jealousy with which Vedda women are guarded.

423 At Sitala Wanniya we heard of the following method of settling
611 disputes concerning boundaries, though Handuna my informant had never known of any example of a difficulty of this kind arising, and had only heard of the method of settling them from his father and father-in-law. When two Veddas, or groups of Veddas, are not satisfied as to the position of a boundary, the disputants each bring their "seisin" stone to the land over which the quarrel has arisen. Here the stones are placed in pots upon supports of the kind used in the Nae Yaku ceremony at Bandaraduwa (Plate XXXVI, figure 1). When this has been done the disputants invoke certain spiritual agencies, but who these are my informants could not tell me. As a result of this, a wild animal, usually an elephant, would come and destroy the pot set up by the party wrongfully claiming the tract of land.

231 Every Vedda has one or two dogs with which he does not
431 readily part, though with characteristic generosity he is ever willing to give away pups to any of his friends or relatives. Vedda dogs are invariably well fed and well treated, and it was clear that the warmest feelings exist between a man and his dogs. As evidence of the importance of dogs in the community we may cite their use as wedding gifts and refer to the process of anointing them with a part of the offering dedicated to the *yaku* described in Chapter VI. Bailey's account of the relation of Vedda dogs to their masters brings out so much of this feeling that it is quoted here at length. "They have dogs perfectly trained to follow up and pull down the wounded deer. These they value highly; but they are of no distinct breed and do not differ from the ordinary country dogs. But it would appear that at a time when hunting was of more importance to them than it is now, the dog was more valued....

"But dogs are still prized by the Veddah. Of all his
231 possessions he values most his bow, which is placed under his
435 head when he sleeps; and next in his estimation is the dog who

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

guards it, sleeping always at his master's head. 'What would you do,' I asked a Veddah once, 'if your bow were stolen?' 'No one could steal it,' he replied, 'the dog would not let him.' 'But if anyone killed your dog?' His answer was significant. He clutched his axe, and made a motion as though he would cut down the man who did so. 231 435

"And this was no idle threat. In 1849, a Bintenne Veddah deliberately knocked a man's brains out for having, as he believed, killed two of his dogs by magic[1]. He never attempted to deny what he had done. 'It is true,' he said at the coroner's inquest, 'I killed him, and I did so because he had killed, by witchcraft, the two dogs I had reared and hunted for my support[2].'" 231 674

The following is a list of the names of dogs and bitches obtained from the Henebedda Veddas: 552

Dogs. Kapura, Kadiya (*kadi*, black ant), Muranduwa (obstinate), Hudena (white), Pandina (spotty), Dimbula, Boriya, Taniya, Tambula, Senba, Katakaluwa (black mouth), Bahira, Pulana, Kambiliya, Komiya (a Sinhalese corruption of "come here," the name of a dog belonging to the Korale of Nilgala).

Bitches. Pandi (spotty), Katakalu (black mouth), Handani (white), Dassi (clever), Dimbile, Makedi (like iron), Bosari, Hudu Valli, Mukulu.

The following list represents the usual property of an elderly Vedda, that is, of one of the influential men of the group, and actually records the property of Poromala (Walaha) the "senior" of the Henebedda Veddas; one axe, bow and arrows, three pots, a deerskin, a "flint and steel" and supply of tinder, a gourd for carrying water, a betel pouch containing betel cutters and some form of vessel or small box, perhaps of metal (e.g. an old brass covered cartridge case), for holding lime. Most Veddas also possess a certain amount of cloth besides that actually in use on their person, and Handuna was no exception to this rule. 422

Kaira of Henebedda had only two pots, but otherwise the list of his property is identical with that already given. Handuna

[1] "The murdered man was not a Veddah, but a low-country vagrant; several of whom have of late years, taken up their abode near the Bintenne Veddahs, to their great annoyance."

[2] Bailey, *op. cit.*, pp. 186—187.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

away more frightened than you. A scratching noise under your pillow may lead to the discovery of a scorpion or a centipede. Beetles, moths, biting ants, and insects of all descriptions investigate and experiment with you. But you soon learn to ignore these little draw-backs and drowse to the lullaby of some wood-land songster.

Tropical Nature is a stern mistress; her favours are never unalloyed. For him who would seek her she holds grievances in store, grievances that enhance the very joy they encumber; toning down ecstasy lest it pall with surfeit; giving to the contemplation of foregone experience that unfettered pleasure the reality denies, prompting us in after years to say, forgetful of all the hardships, "those were happy days we had".

The Verugal where it joined the Mahaweli was at this season an insignificant stream. Quite a colony of tobacco growers flourished here. Very picturesque are these settlements or *thethes* as they are called. Four to six huts stand some distance apart in clearings along the bank, most of them beautifully overspread with melon-creepers. Every hut has its vegetable garden; and standing before them, like sentinels, are the draw-wells, usually in couples, that feed the tobacco plots direct from the river. The lowing of cattle under the superb trees that stud the clearing, the crowing of cocks, the sound of human voices complete the atmosphere of rural domesticity in this wild land and furnish scenes which would rejoice the heart of a painter.

Putting up one evening in a coconut grove owned by a Moor we found an unkempt ill-clad fellow seated on his haunches staring at some simple wares a pedlar was displaying. They told us he was a Vedda from a village some miles away. Becoming restless under our scrutiny he walked off. I followed him to his miserable shelter, where I found his daughter, a puny girl of four, covered with ulcers. Edging up towards her father she stared at us distrustfully with the eyes of a startled doe. A few broken pots were their sole belongings. The bond of tender solicitude that united these human derelicts, of no consequence except to each other, was indeed a touching sight. I asked the man what he did for a living. He said he "earned a rupee for two months work". He knew neither his nor his daughter's age, and when pressed for an answer said irritably, "What do I know of age? Am I a man who knows anything about age?" Blessed mortal!

We gave him a coin which he at first refused, and only accepted with persuasion; he had evidently never handled one like it before, for he looked at it puzzled and suspicious; and when the amount it represented was explained to him he was not enlightened.

"He knows nothing," said the Moor vociferously. "Ask him to count six and see if he can. He's a real bull. What does he know? He's a Vedda. For thirty-six cents he will bring a kerosene-tinful of *bambara** honey, and," he added chuckling with subtle satisfaction, "he does not know what thirty-six cents is!"

The next day we saw in the distance the blue contours of Gunner's Quoin, the goal of our journey. The river had now become considerably shallower with broad stretches of its sandy bed exposed. As we punted along the shady border, we suddenly came upon a most realistic piece of ancient sculpture—the life-sized head of an elephant carved out of a

*Rock-bee, *Apis dorsata*